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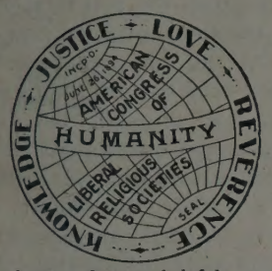

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

We are they who will not falter—
Many swords or few—
Till we make this earth the altar
Of a worship new;
We are they who will not take
From palace, priest or code,
A meaner law than "Brotherhood,"
A lower Lord than God.

—Edwin Arnold.

WILL the writer of a sermon entitled "Natural Human Religion," sent to THE NEW UNITY for publication some time ago, give the editor his name and address. It is not on the MS., and as the accompanying letter has been separated from the MS., we are unable to identify it.

ACCORDING to a physician who for many years has had the care of insane patients, it is a fact that whereas religious mania was very common in the past, of late years these cases are very rare and the patient is much more likely to be crazy on some electrical or other modern and scientific subject. How much this simple fact indicates, it is unnecessary to point out.

ONE of the interesting events of the last week has been the Summer School of Social Economics at the Chicago Commons (Prof. Graham Taylor's social settlement in the seventeenth ward), at which lectures and addresses have been delivered by Dr. Josiah Strong; Prof. George D. Herron, of Iowa College; Mr. Robert A. Woods, of the Andover House, Boston; Mrs. Helen Campbell, now of the University of Wisconsin; Mr. McLennan, of the Epworth Extension Movement; Mrs. Stevens, Assistant Factory Inspector; Miss Jane Addams; Prof. Taylor himself; members of the faculty of the Chicago Commons Summer School of Medicine, and others. The striking thing in these meetings was the substantial unanimity on the part of lecturers and speakers in the audience as to the direction from which improvement was to come. While few perhaps were prepared to endorse everything that Mr. Woods said his course of lectures on Social Democracy did come very near to expressing in systematic form the general feeling of the school.

IT is good to find so eminent an advocate of the non-use of alcoholic liquors as Miss Frances E. Willard recognize the fact that poverty is a cause of intemperance, as well as intemperance a cause of poverty. When this is more fully realized by the rank and file of the temperancs workers and prohibitionists, they will give more help to those who are laboring to improve directly economic conditions, and will spend less time in denouncing the sale of liquor. Undoubtedly the liquor-saloon is an evil, and should be done away with; but its abolition will by no means put an end to intemperance or to intoxication. While conditions are such as to lead men to forget their every-day lives by the use of stimulants or narcotics, the cutting off of one of the means of gratifying this impulse will only drive them to another; and as the number of such poisons is indefinitely great, *mere* prohibition must always remain an unsatisfactory measure. On the one hand, we must have better economic and social conditions, that the temptation to drown misery in drunkenness may be less; and on the other hand, we must have a substitute for the good side of the saloon, its sociability, brightness, comfort and warmth, in a place where men, and women, too, who have worked hard may have suitable relaxation and recreation. If temperance workers would take substitution, instead of prohibition, for their war cry, we should expect them to have a larger measure of success.

Things that Remain.

Religious thought is just emerging from the smoke of a fierce intellectual battle with scientific thought. In some respects science has modified the somewhat autocratic attitude of its first conquests in the realm of knowledge. No less sure of its proved position, it nevertheless is beginning to admit with becoming modesty that there may be some things in heaven and earth which it has not determined, and possibly cannot wholly discover and verify by the methods of physical science. Some very scientific minds seem ready to admit with Mrs. Ward that "after all Mill and Herbert Spencer have not said the last thing on all things in heaven and earth."

But it must be admitted that in this intellectual set-to the traditional theology has gotten the worst of it. The old bulwarks behind which theology ruled the world of thought have been knocked into smithers by the heavy guns of science. Verbal inspiration, predestination, trinity, a literal hell, with their correlate absurdities, are shelved among the theological curios. The names alone persist, and learned divines hasten to construct new theological systems labeled with the old names. But the new thing is after all only dressed out in the livery of the old, just to make it a bit more palatable to the conservative taste.

It is astonishing how much heresy is being swallowed in these days by conservative minds because the heresy pill is sugar-coated with an old name. Gladstone's recent definition of the atonement bears little resemblance to the simon pure vicarious atonement of former thought. Biblical inspiration still persists as the stock in trade of theology, but no one versed in the traditional theology would recognize in the emaciated inspiration idea of modern times the fat, rotund, unadulterated verbal inspiration of fifty years ago.

Hell lingers in the theological vocabulary, but it is at best only a mild winter resort

compared with the temperature of the Dantean idea, which, until recent years, troubled the thought of Christendom. The devil has an honored place still in the vocabulary of pulpit oratory, but there is a suspicion abroad, even in very conservative circles, that the devil has gone out of business, if he is not defunct. His influence on the affairs of the world is reduced to a minimum.

In short, there has been a great breaking up of what once passed for simon pure Christianity. Many even believe that Christianity itself falls with these venerated definitions of it. What is there left that a rational mind can accept as probably secure in religion?

First, the Bible. Not all of it, but much of it. Not the old verbally inspired Bible given on Sinai amid orchestras of thunder and wreathed with banners of flame, but a Bible that records the religious struggles of a nation whose crowning genius was religion. Whatever was true in the Bible is still true. It will remain, not as a fetich to be worshiped, but as one of the world's great inspirational books, rich in literature and history, and the fountain from which all time can draw rich moral inspiration.

Christ remains—not the Christ of traditional theology, but the ideal embodiment of commanding moral principles, so simplified that the child of the streets can understand. Humanity lingers around individual characters for its inspiration. Christendom will still pay its homage to the humble Nazarene. The future will not worship him as a God, but respect and love him as the ideal man. Say if you will that the Christ of the gospels is not the real Christ, but an idealized Christ. No less is that ideal Christ so woven in with our literature, our devotion, our art, that all the fires of criticism will fail to burn that picture from the canvas of time.

Immortality is left; that is, science has not changed the problem one way or another. It does not fall within the jurisdiction of scientific research. Criticism has not quenched the fires of hope burning forever upon the altars of humanity. If science has not proved a future life it has by no means disproved it. Proof or disproof must be looked for in entirely different fields than those science roams.

God is left. Not the anthropomorphic God of traditional thought, occupying a throne just out on the suburbs of our little cosmos, but God, the intelligent purpose and persistent power which lurks at the heart of all things. The extension of the universe in time and space seemed at first to make God unnecessary. There was a feeling that when science seated evolution on the throne of the world that other explanations of things might be gracefully retired. But evolution is only a method. It after all explains nothing as to cause. The mighty unity of laws and materials which thread this universe, no matter how far we run its dimensions in space or time, cannot be handed over to the interpreting words, "chance" or "accident." Say what we will, there seems no possible chance that the human mind will be satisfied to hand the explanation of so gigantic and orderly a universe over to any force inferior to the power by which it daily interprets its own actions, that is, mind.

Science revealing an orderly world, gigantic in its harmonies, and into which no element of chance has yet been found to reside, far from dispensing with an intelligent power at the heart of things, has created the sphinx riddle of the times without the assumption of such intelligence.

Virtue remains, and the inexorable laws of moral obligation. We are environed by laws which seem to recognize some things as wrong, some as right, and impartially dispense punishments and measure rewards. From these iron laws knit into the fibers of every human being we do not escape by changing our theology or our church relationship. Their grip upon us is not relaxed when we doubt any more than when we believe. They know no such distinction as heretic and conservative. They make no interrogations as to a man's theology. Their imperious demands persist through all intellectual revolutions. Creeds may waste, but they endure. Right living, right thinking, virtue, goodness, run forever, like well-defined and well-lighted pathways, through the confusions of doubt and the fear of belief. Intellectual changes are inevitable. Creeds are made and unmade, philosophies live and perish, institutions come and go, forms of faith and interpretations flourish and perish, replaced by the new thinking of the new times, but beneath all fluctuations of thought lie forever untouched by doubt or change the fundamental principles of truth which from eternity were woven into the warp and woof of things. These alone are imperishable.

R. A. W.

Christianity.

Some time since a correspondent criticized the statement, "Goodness makes a Christian." It should be modified, he thought, into "Goodness plus x makes a Christian." Then when Jesus said, "Blessed are the pure in heart, for they shall see God," he did not describe a Christian. And when Peter said, "Of a truth I perceive that God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted with Him," he did not describe a Christian. And when Paul described the basis of Christianity as "The new testament not of the letter but of the spirit, for the letter killeth but the spirit giveth life," he made a mistake.

The thought in this passage is that no intellectual or ritualistic letter constitutes Christianity. Christianity, Biblically defined, is, in the ultimate analysis, simply a right spirit in the life. It is righteousness in the life. And this is goodness in the life. It is no specific theology, no specific ceremonial. If Peter was correct, it was not even a confession of Christ as a person, or even knowledge of him as a person, necessarily. The same if Jesus was right in his definition. For I assume that all three of these authorities were defining a Christian. A pure heart is a good heart. Where, then, does the "plus x" come in, if we go by the original records? If we go by the denominations, there are as many x's as there are sects. But the followers of Jesus were called Christians at Antioch before any of these x's were heard of. The x of the trinity, the x of vicarious atonement, the x of total depravity, the x of transubstantiation, the x of consubstantiation, the x of two natures in one person, were accretions of centuries later, and define, not original, but the larger part only of current Christianity. They have no place, however, in what is called liberal Christianity. Liberal Christianity is spiritual Christianity. And the truth is that spiritual Christianity and spiritual Judaism are one and the same. Jesus was a Jew, a Jew of the Jews. He simply reaffirmed the spirit of the old faith, as against formalism and dogmas of all species. He did not even found a church other than that which already existed. He only aimed to purify his own faith, which was that of a Jew. The church added the theologies, the "plus x," long after his time.

When the church at large discovers its own Christianity, it will be a discovery greater and more far-reaching in its influences than the discovery of Columbus. Its true gospel is the old Jewish gospel, and not the false, fictitious thing now preached as a substitute. The old Jewish gospel was intrinsic goodness as a condition of eternal life. The church, in its zeal for the majestic, unreasonable and impossible, does not pause to note that the true gospel, the acceptance of which makes a Christian, was preached long before Jesus came. It was preached to Abraham, and therefore to the Jews. Paul says: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." "So then they which be of faith are blessed with faithful Abraham." "The just shall live by faith." The one comprehensive precept given to Abraham was, "Walk thou before me, and be thou perfect." A faith in God which works by love, and hence issues in righteousness, or goodness, as a consequence, is the gospel of the Old Testament and the New. If this gospel, then, makes a Christian, and if Jesus and Peter and Paul were defining a Christian and Christianity, goodness makes a Christian in the Biblical sense.

It is too true that goodness does not make a Christian in the theological sense. There are a good many different kinds of these Christians. And it is only in recent decades that they have proposed to admit one another into the kingdom of Heaven. Only one of these kinds had the right "plus x." Theological Christianity has split the world into fragments. Spiritual Christianity, intrinsic goodness, would easily unite it, and

make Jew and Gentile, the denominations of Christendom, Buddhist, Brahmin, Confucian, Parsee, one. In this case the writer to whom I refer would be unable to say, "It seems to me that a good man is something better than a Christian."

My point in saying that goodness makes a Christian, is well illustrated in Lessing's drama of Nathan the Wise. The Christian on hearing Nathan's sentiments, exclaimed, "Why, Nathan, thou art a Christian." Nathan answers, "That which makes me to thee a Christian, makes thee to me a Jew."

There was no "plus x" there. Both were essentially alike. A. N. A.

Old and New.

Star Dust Revealed by a Sunbeam.

The astonishing and inhuman possibility of building up living animals from parts of several animals has been demonstrated by Dr. C. Born, a German physiologist. The experiments were made with tadpoles and other larvae of amphibians. Each of these were cut in two, and different parts were placed together in various ways, when some of them united, the hinder more readily than the fore parts. Two hinder parts, each with or without a heart, united in twenty-four hours, the monstrosity living and growing for a week or more.

William Dean Howell's father, who emigrated to Ohio half a century and more ago, used this formula to get rid of an intrusive visitor who had worn out his welcome. He would be called out on some business, and would say to the guest: "I suppose you will not be here when I return, so I wish you good-bye!" This was not bad, except in comparison with the superb stratagem ascribed to Gerrit Smith in such emergencies—as that he used to say in his family prayer, after breakfast: "May the Lord also bless Brother Jones, who leaves us on the ten o'clock train this morning."

Here is a page from the diary of the Rev. Mr. Emerson, pastor of the church at Conway, Mass., early in the present century.

"Jan. 1, 1800—Had much company. In the evening married a couple; fee, $1.25. Had a cheese given me; value, $1. Deacon Ware, a present of beef; value, about 20 cents.

"Jan. 4—Attended to study. Bottle rum, 50 cents.

"Jan. 23—Married three couples; fee, $6.25.

"Feb. 4—Paid a woman tailor for one day 25 cents.

"July 3—Bottle rum at Bardwell's store, 50 cents.

"Aug. 12—Two quarts of rum at Williams' store, $1.50. Paid for killing hog, 17 cents.

"Oct. 10—Put in cellar for winter use thirty-eight barrels of cider; value, $32.

"Dec. 29—Lord's day. Preached from II Samuel i., 27, 'How are the mighty fallen.'"—*The Collector.*

In connection with the interesting subject of sex and propagation in the vegetable kingdom Mr. Karnatz, who was making garden landscapes for the king of Hanover when many of Chicago's leading citizens were making mud pies, tells a curious anecdote. Something like thirty years ago the directors of the garden of Tuileries had a female specimen of an extremely rare species of Australian palm. As the period approached for it to blossom they were very anxious to secure a mate for it, but although they searched over all Europe were unable to find one. The palm blossomed and in due time bore seed after its kind. The learned botanists of the French Capital were astounded and sought in vain for an explanation of this apparent contravention of the laws of nature when they learned that in Berlin, some 400 miles away, there was in a private garden a male palm which in their searching they had overlooked and the pollen from its blossoms had in some way been carried all this distance.

An incident worthy to have suggested John Burroughs' beautiful fatalism:

Serene I fold my hands and wait,
Nor care for time nor tide nor sea,
I rave no more 'gainst any fate,
For lo! my own shall come to me.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The Living God.

BY CHARLOTTE PERKINS STETSON.

The living God. The God that made the world.
Made it and stood aside to watch and wait,
Arranging a predestined plan
To save the erring soul of man—
Undying destiny, unswerving fate,
I see his hand in the path of life,
His law to doom and save,
His love divine in the hopes that shine
Beyond the sinner's grave.
His care that sendeth sun and rain,
His wisdom giving rest,
His price of sin that we may not win
The heaven of the blest.

Not near enough! Not clear enough!
O God, come nearer still!
I long for thee! Be strong for me!
Teach me to know Thy will!

The living God. The God that makes the world,
Makes it—is making it in all its worth;
His spirit speaking sure and slow
In the real universe we know—
God living in the earth.
I feel his breath in the blowing wind,
His pulse in the swinging sea,
And the sunlit sod is the breast of God
Whose strength we feel and see.
His tenderness in the springing grass,
His beauty in the flowers,
His living love in the sun above—
All here, and near, and ours!

Not near enough! Not clear enough!
O God, come nearer still!
I long for thee! Be strong for me!
Teach me to know Thy will!

The living God. The God that is the world.
The world? The world is man—the work of man.
Then—dare I follow what I see?
Then, by Thy glory, it must be
That we are in Thy plan!
That strength divine in the work we do,
That love in our mother's eyes,
That wisdom clear in our thinking here,
That power to help us rise,—
God in the daily work we've done,
In the daily path we've trod—
Stand still, my heart, for I am a part—
I too—of the living God.

Ah, clear as light! As near! As bright!
O God! My God! My own!
Command Thou me! I stand for Thee!
And I do not stand alone!

The United Religious Association.

BY THE REV. A. JUDSON RICH.

This association was organized at Ayer, Mass., July 23, and is the outcome of the Ayer Conference held six months ago, adjourning to be called together within six months by a committee of nine, representing nine different sects, of which the writer was chairman, to make arrangements for the calling of the same; this committee met and corresponded, and called the meeting as above, the Rev. W. J. Batt, corresponding secretary, having been charged with the duties of arrangement as to the speakers to be invited; the chairman of the committee, however, taking the responsibility of inviting the Rev. Peter A. McKenna (Catholic), who in responding became the central figure of interest in the Conference.

It is not true, as the *Advance's* Boston correspondent has it, that the associations grew out of the A. P. A. movement, to counteract its un-American spirit, although the effort will be to bind together instead of to sever churches and sects.

Invitations had been sent to over one hundred clergymen, of ten denominations, to meet for consultation on the question of Christian Fraternity, and how it could be deepened and broadened. The first Conference had been Protestant in its constituency, and UNITY had a full account of it in its columns. This one was Christian in its two branches, Protestant and Catholic. Our meeting was a Parliament of Sects on a small scale, and was characterized by the spirit of love and fraternity, of co-operation and of enthusiasm for unity of aim, purpose and work.

The president, Rev. W. J. Cloues, opened the meeting by a fervent and tender prayer. All sang, "Nearer, my God, to Thee." In the president's opening address was discovered a spirit of charity, breadth and inclusive fellowship, rarely uttered at a conclave of ministers and priests, and it receiving at its close hearty applause.

The first thing discussed was the matter of organization. There were 31 clergymen present and the committee of five—of which A. J. Rich was chairman—was charged with the preparation of the form of organization, its aim and object; but, to aid it in the discharge of this duty, every clergyman present was asked to write on a slip of paper passed around what he thought the organization should stand for,—which every one did, all seeming to be essentially of one mind.

Some of the slips read as follows: (1) "Interchange of experience to show what co-operation work is already being done in different parishes; recommendation of various objects for which we can properly work together; increase of general good fellowship." (2) "Good citizenship, social purity, education and good literature, temperance." (3) "Organization for the fraternity of ministers, and the federation of the sects for the practical application of our common Christianity." (4) "Recognizing certain aims we hold in common, we seek the practical application of these aims in the solution of educational, philanthropic and sociological problems." (5) "To do away with all sectarian differences and go to work, in the simplicity of the religion of Jesus, to build up the kingdom of God, the reign of truth and righteousness." (6) "To cultivate the sentiment of Jesus who taught the fatherhood of God and the brotherhood of man; to promote all works of practical charity and benevolence, and to endeavor to help one another to usher in the kingdom of God upon earth." (7) "Good fellowship, hearing experiences, work for God and humanity in all possible ways." (8) That the organization shall give a chance to meet fraternally and socially three times a year the best men in the world—namely, all the ministers of this district; to plan for concentrated action upon the matters of temperance, social purity, good literature, good citizenship, and reaching the unchurched—to be participated in by all who love good and hate evil, and all who want to live a loving life." (9) "The furtherance of social reform and the uplifting of man." (10) "To meet for the purpose of discussing and determining the basis of substantial Christian unity, every minister to be expected to tell us frankly, fearlessly and modestly why he belongs to his denomination, and what he would be willing to concede in the event of union." (11) "The promotion of love and co-operation of local churches in the same community, in tem-

perance, evangelization, good citizenship, etc." (12) "The organization should stand for all true reforms, without falling into ruts, on as broad a foundation as the gospel spirit of Christ admits." (13) "The title should be made broad, something like 'United Religious Association.' The object, as read in the resolution offered at the first meeting, appears to be broadly enough stated." (14) "I want to know my fellow-workers in the good cause, to co-operate with my brethren on all common grounds; and mutual respect for each other's convictions." (15) "Freedom, fellowship and character in religion." (16) "The object of the association should be to co-operate, on the broad basis of love to God and man, for the promotion of personal righteousness, the suppression of existing social evils, the extension of good citizenship and the building up of the Kingdom of God." (17) "To discuss religion in ways to be determined by a program committee." (18) "Temperance, social purity, pure literature, awakening of religion among people." (19) "To discover and realize among ourselves Christ's conception of his church." (20) "In the line of education, good citizenship and charity." Lastly my own statement, that the object should be: "Fellowship and co-operation in all local work on social and practical lines among the clergy and the churches, for the furtherance of every interest, industrial, moral, material, spiritual, charitable, philanthropic and human."

The plan of organization, combining several of the above suggestions in a broad and comprehensive way, is as follows:

Name: The United Religious Association.

Object: Fellowship and acquaintance with each other's religious doctrines; local co-operation with each other on the basis of love to God and man; and the furtherance of all social reforms and the bringing in of the Kingdom of God.

Membership: All clergymen in attendance at the meeting in session, are eligible to membership.

Meetings: Autumn and spring meetings, the next to be held in the spring of 1896.

Officers: President, two vice-presidents, two recording secretaries, a corresponding secretary, a treasurer, and an executive committee of five, who together with the officers shall constitute the board of management. The officers chosen were,—president, Rev. W. J. Cloues (Baptist); vice-presidents, Rev. P. A. McKenna (Catholic), Rev. Joshua Young (Unitarian); corresponding secretary, the Rev. W. J. Batt (Orth. Congregationalist); recording secretary, Rev. E. Isidor Lindh (Baptist); treasurer, the Rev. J. W. Roberts (Unitarian); executive committee, Revs. A. N. Blackford (Universalist), W. W. Campbell (Union Evangelical), I. F. Porter (Unitarian), S. P. Everett (Baptist), W. R. Buxton (Orth. Congregationalist).

Three carefully prepared papers were read by the Revs. J. Young, D.D., W. J. Batt and E. I. Lindh. Brief addresses were made by Rev. Messrs. Greenman, Rich, Buxton, R. Fiske, D.D., Heywood, Everett, Roberts, and others, and an extended address by the Rev. P. A. McKenna, who spoke eloquently in behalf of fellowship and co-operation in all Christian work and life. He thought that the union might be made in the line of doctrine as well as of practical matters, and having himself received authority from his vicar-general—the archbishop being absent from home—to engage in the Conference, he would be glad to enter heartily in any work which looked toward better citizenship, temperance and all other interests which make for the common welfare of our communities and the larger matters of state and society. And on resuming his seat great applause followed. This new thing under the sun in ecclesiastical matters, the union of Protestant and Catholic, in an organization like this, has a forward look, and promises much in the matter of fellowship and co-operation—the whole of the church and not a fraction moving on together against evil and wrong, instead of the two great branches and the different sects being in conflict with each other. The feeling was: Let us have peace and unity between mother and daughter—Catholic and Protestant,—nay, even the mother of both these, the religion of Israel, joining hands and hearts in the common work of bringing in the Kingdom of God, which all good people of every faith and religion on earth desire.

The time may not have come for church unity, but for Christian unity it has fully come, and for *religious* unity as well; for that is inclusive of Christian and Hebrew faiths. We would all welcome a united Christian church—Catholic, Protestant, Greek Church and Anglican, which will be a possibility and a fact in the coming centuries. The name of our organization is worded to exclude no church or clergyman to eligibility to membership. The discussion of the name made it plain that priest, minister, rabbi were provincial, and not inclusive, but that *clergyman* was the more cosmopolitan and inclusive name, but that neither should be used, but the better phrase —"United Religious Association," which passed by a unanimous vote.

But the popular phrase for this new movement has come to be "The Ayer Conference." Very likely it will always meet at that railroad center so convenient for attendance from all parts of New England. I say New England, although it has scarcely claimed to be a child of Massachusetts, but of "Fitchburg vicinity." But it is to spread, and to have several centers and several organizations of a similar character and spirit.

If you take the object of the association in its several sections, you will see how far-reaching and inclusive it is: First, for *fellowship*. What a pity it is that for so many centuries Catholic and Protestant should live side by side with scarcely ever a word or act or hint of fellowship or friendliness, even as neighbors or human brothers of a common family, passing from one towards the other! Prejudice has been the wedge to drive asunder brothers and what ought to be fellow-workers in a common cause for humanity's uplifting. Secondly, *acquaintances with each other's religious doctrines*. How little Catholic and Protestant know of each other's religious views. Had any of us Protestants believed all that has been said of Catholics as to faith and practice, still further apart would they be in fellowship and mutual confidence. Ask any intelligent Catholic what he believes about the priest's forgiveness of sins, indulgences, the worship of Mary, the infallibility of the Church or the Pope, or the obligation of the people to obey the priest or receive his anathemas, and it would astonish you to learn how you have been misled by ignorant and prejudiced haters of Catholic people or their religion. *Acquaintance* with each other's beliefs, interchange of ideas, friendly discussion in open conference of each other's religious tenets, is what is needed to help break down the barriers to unity and good-fellowship. Thirdly, *local co-operation with each other on the basis of love to God and love to man* is another unifier of hearts and hands, in the good work of improving society, and raising the moral tone of life among all classes. Love of a common Father begets love of our brother, and to love one another is first step and essence of love of God. Co-operation, working with a hundred hands and voices to subdue evil, will accomplish great things in any community. If Protestants were to open the door through which Catholics could with self-respect join them in promoting education, good citizenship, philanthropy and all that improves the morals of a community and of the state, what power would the church be for good; how regnant its voice for sobriety and civil liberty! How sad it is that there is not united action and fellowship between the different sects of Protestantism. The Methodist church devotes itself to its own sect against every other branch of the one true church of God, and the Unitarian and all other sects do the same, and in this church narrowness, each one tries to make adherents to its own sect, and to increase its pew rentals and general influence above the other sects; coldness and bitterness are apt to arise, and the real thing for which the churches should all stand, good fellowship and good citizenship, is forgotten, and religion falls to a low ebb, and the world cries out, "See how these sects *hate* each other!" If the churches could be one in spirit and in effort to benefit the communities where they exist, and could unite to make the churches as few and as strong and as kindly as possible, where now we have six or eight in a small town, it would be found that two or three are all that are really needed. And what burdens it would drop, what friction it would abate, what kind instead of bitter things would be heard concerning each other's sect from the pulpits, the sewing circles and the narrow lay-bigot. The first step should be union of hearts and hands and then a reduction of churches, and finally love binding all together in a common bond and brotherhood for human welfare!

In conclusion, having been invited by The Weirs' Association to occupy an afternoon at the grove in the interests of "Christain and Religious Unity," I invited four speakers who took part at the Ayer Conference to appear at The Weirs (N. H.) and read papers or make addresses; and with them three or four others took part, and a glorious meeting was the result. It was "The United Religious Association" transferred one hundred miles. The speakers were the Rev. E. I. Lindh (Baptist), Rev. W. J. Batt (Orthodox Congregationalist), Rev. Dr. R. P. Putnam (Unitarian), Father P. A. McKenna (Catholic), Sister Wilson (Shaker), Rev. D. E. Little (Methodist), Rev. Mr. Malvern (Free Baptist). It was my privilege, in introducing the speakers, to offer my word of sympathy and rejoicing at such an earnest and united meeting on the common basis of Christian and religious unity. All hearts were happy, all voices in one key of mutual love and unity, and when Dr. Putnam closed the meeting with a beautiful, tender and touching address, it seemed as though the millenium was near, and when all united in repeating the Lord's Prayer, the benediction fell upon faces wet with tears, and aglow with a light which came down from the throne of God!

We used to say intemperance was the cause of poverty; now we have completed the circle of truth by saying poverty causes intemperance, and that the underpaid, underfed, undersheltered wage-earning teetotaler deserves a thousand times more credit than the teetotaler who is well paid, well fed and well sheltered.—*Frances E. Willard*

Some Talmudic Legends.

MANKIND.

The world, great, glorious and wonderful, was finished; a work which Jehovah must have regarded with the greatest satisfaction. Although finished, it was not yet populated. Inhabitants were next to be supplied. It is true that Jehovah already had in heaven innumerable servile domestics, who obeyed his every wish and paid homage to his greatness, but not with these did he desire to people the earth. He conceived the idea of creating a new type of beings that should possess both an animal and spiritual nature, with a lofty intellect to recognize, comprehend and praise him. Such beings were to be called *men*.

In the prosecution of such an important measure as the creation of such dual-natured beings, Jehovah was not disposed to act without due consideration, and he first consulted his celestial family.

"We desire to create man," Jehovah said, addressing the two groups of angels under Michaël and Gabriël.

They were unanimous in their opposition to the proposal and mutinously murmured: "What is man, that thou should'st think of him?"

Angered by this opposition to his divine will, Jehovah moved his finger over them, and they were all annihilated.

He then addressed the group of angels under Rafaël, and they more discreetly replied:

"Lord, thy will be done!" (Synhedrin, xxxviii. 2).

Jehovah at once entered upon his new project. At his command the angel Michaël gathered a little earth from all quarters of the globe. Out of this Jehovah, like the Greek Prometheus, shaped a human form, and animated it with the breath of his mouth (ibid). This was man, and Jehovah named him "Adam." Jehovah then created a female companion for him.*

The first human beings lived for a time in peace and guileless simplicity, without wants or passions. Means for subsistence, they not only found in luxuriant nature, but even the angels, with whom they lived in constant intercourse, supplied them with meat and wine. (Midrash Pelilah.) In similar amicable and peaceful relations did they live with all animals, the latter having received their names from Adam.

THE FALL.

The first period of Adam's life and that of his beautiful wife might well be called the golden era. It was felicitous beyond description, and Jehovah beheld with radiant satisfaction the success of this, his crowning act of creation. But Jehovah's gratification and mankind's blissful life were of short duration.

Among the angles who were displeased with the creation of man, but concealed their dissatisfaction because of their fear of Jehovah, was a six-winged seraph by the name of "Sammael," who looked with jealous eyes upon the young and favored pair, and decided to destroy them. (Pirke R. Eliezer, 13.) In conspiracy with the angels Asa and Asael, and other angelic confederates, he concocted a plan to frustrate Jehovah's purpose regarding mankind. The first step was to suggest a name for Adam's beautiful wife, and at Sammaël's suggestion she was called Evah. (חוה 'Havah—signifies the mother of all living human beings.)

The serpent not only led Evah to disobey the express command of Jehovah, but, by his artful talk, enticed her into his embrace. The deed was done, the sin committed, and Jehovah's wrath was fearful. His will had been directly crossed. He had undertaken to establish upon earth a race of spiritual beings who would yield him unconditional obedience, and they had broken the very first command he gave them.

He at once ejected them from the Garden of Eden, and condemned the entire human race to a painful and laborious life and death.

The Talmudists crowd the entire chain of events into the brief period of twelve hours. The necessary earth was gathered in the first hour, the human form was made in the second, the inner organs in the third; the divine breath animated the form in the fourth hour, and in the fifth Adam moved about. In the sixth he recited the nomenclature of all animals; in the seventh he received his "better half"; in the eighth they had coition and Evah at once gave birth to two sons and two daughters. In the ninth hour Adam and Evah received the command not to taste the fruit of a certain tree, which command they broke in the tenth. In the eleventh hour followed the condemnation of the pair, and in the twelfth their ejection from the Garden of Eden. (Synhedrin xxxviii. 2.)

THE FIRST TEAR.

Covered with shame, soul-saddened, and with a conscience burning with guilt, Adam and Evah left Paradise: the home, the place of all possible felicity. Almost broken-hearted, they heard God's judgment, stern, implacable, yet righteous.

But God, who is omniscient, knew the agonies of his repenting children, and leaving the chill throne of justice he ascended the throne of grace and mercy, exhibiting to them a ray of his divine kindness.

"Ye unfortunate children," said he compassionately, "I have, as a severe judge, pronounced an unalterable sentence.

"I have thrust you out into an unknown world. Alas! you are not aware of all the miseries this cruel world has in store for those who enter it. Yet my grace and love for you have not ceased to exist. My mercy has not abandoned you, even in the hour of punishment.

"I look with sorrow upon the numberless pains and hardships which threaten to overpower you at every step of your earthly pilgrimage. Poor creatures! Surrounded by sorrow in life, subject to terrible and instantaneous death, your most ardent joys will oft be turned into heart-rending grief. Those who are nearest and dearest to you will only too soon be summoned to their everlasting rest.

"Desolate and inconsolable, with a contrite conscience, walking between graves, grief and sorrow will make your joyless existence an unbearable burden. Take, therefore, ye unfortunate children, this talisman, this costly pearl: the mitigating tear, as a gift from the hands of your heavenly Father.

"The tear shall be a refreshing dew, a life balsam, upon your burning heart-wounds.

"Despair shall be hushed by it into contentment, sorrow shall be softened into peace, the harsh cries of your rebellious heart shall by its gentle influence be subdued into harmonious melodies. Sorrow will flee from thee at its coming and grief be as a stranger. Yea, as often as this refreshing comforter shall appear in your eyes, as soon as the God-given tear shall flow from an eye looking heavenward, at such time shall your heavenly Father draw near unto you.

"You shall feel His presence. His assistance shall strengthen you and shall lend you power to conquer all trouble, all grief, all despair and all sin! Therefore take courage, my children, free yourselves from weakness and despondency. Trust in God, and keep the tear as the dearest treasure for those sad days when pain and sorrow threaten to drive you to despair."

And see! No sooner had the just yet kind God presented to the first human beings this costly gift, than two glittering drops fell from their eyes.

These were the first tears that ever flowed on earth.

Adam and Evah wept bitterly, and their overcharged hearts were lightened of their burden of sin. Their eyes and cheeks were still wet with sorrow's dew, when they suddenly felt the sweetness of a breeze from Paradise sweep over them, drying their eyes and implanting in their hearts a new hope, a hope which was a blessing in itself: that of being forgiven.

THE EXILES.

The first night spent outside of Eden by the exiles was terrible in the extreme. Thrust into the darkness of the night, amid unknown surroundings and without a guide, frightened by the roar of wild beasts which appeared to have lost their former docility and friendliness, the unhappy pair were overcome by indescribable fear and despondency. Jehovah, as before mentioned, took pity on them. He also permitted Adam to find two stones which gave forth sparks from concussion, and ignited the dry grass and brush. The fire not only dispersed the nocturnal darkness, but frightened away the wild beasts. Relieved of their oppressive fear, Adam and Evah became more tranquil.

The only exterior reminder of their blissful past was the dress which Jehovah had given them (Genesis iii. 21), and which afterwards became historically famous. This dress Seth, son of Adam, inherited after his father's death. It afterwards became the property of Noah, a great grandson of Seth. Ham, son of Noah, took it from his father and presented it to Nimrod, whom Esau killed and robbed of it. It is said that this dress possessed the virtue of charming wild beasts and luring them into the hunter's snare.

The punishment which Adam and Evah were doomed to undergo, so discouraged them that they decided to separate, lest other children who might be born to them should share the pleasureless and disconsolate life of their parents.

They remained separated for one hundred and thirty years, yet each fell into the love meshes of evil spirits and helped to people their dominions.—DR. G. A. DANZIGER in *the Reform Advocate*.

*Mosaic lore makes different statements concerning the formation of the first human beings. According to the author of the first and fifth chapters of Genesis, both man and woman were created at the same time; while the author of the second chapter narrates this occurrence more circumstantially and with a flavor of romance:

Adam, the first man, was created alone. Jahve caused him to sink into a deep sleep, robbed him of one rib, and from this he formed Adam's wife. (Genesis ii. 21.) In harmony with this myth is another of the same character:

Adam, the first man, looked among all the animals for a female that would harmonize with his nature, but found none. However, on seeing the newly created woman, he rapturously cried:

"This is the right one. She is bone of my bone and flesh of my flesh"! (Yebamoth lxiii. 1).

Dr. Oliver Wendell Holmes said that the mind of the bigot is like the pupil of the eye—the more light you throw into it the smaller it grows.

THE meanest man that lives is the man who is anxious a portion of his taxes should be paid by the money that goes into the cash box of the saloon-keeper, instead of buying bread and shoes for the drunkard's helpless wife and children.—*Nat. W. C. T. U. Bulletin.*

The Word of the Spirit.

"Get thee up into the high mountain: lift up thy voice with strength: be not afraid!"

Our Civic Duty.

A SERMON PREACHED IN THE UNITARIAN CHURCH AT HELENA, MONTANA, IN MARCH, 1895, BY REV. J. H. CROOKER.

The United States of America is politically sick. Not hopelessly but dangerously sick. I refer, not to one party as against some other, but to the present condition of our national life. The feverish passion for office-holding has burned out of many breasts the sentiment of patriotism and the spirit of manly independence. The lust for sudden riches, with the sordid pleasures which they bring, has blunted the edge of conscience and paralyzed the nobler aspirations of citizenship. Great blotches of corruption disfigure our body politic, showing a sad lack of moral tone and vigor. The common breath of public opinion is laden with the stench of bribery. The gossip of the street and the discussions of the secret caucus imply the general practice of bargain and sale respecting matters of government, which have supreme importance, and which ought to be handled with strict fidelity and lofty patriotism.

Is this picture too black and damnatory? Remember the revelations of indescribable depravity and horrible corruption made by the search light recently turned upon the municipal affairs of the metropolis of our country. A police department, paid to defend the community, in league with criminals and acting with less honor than a band of pirates! Commissioners, in charge of sacred public interests, using their position and power to rob the people! Judges on the bench taking bribes from the persons whom they ought to have sent to prison! Aldermen, elected to transact the business of the municipality, chiefly engaged in selling their votes to the highest bidder! A condition of affairs, abundantly proved, far worse than what any one had ever charged. A depth of dishonor below which it is impossible to descend. A height of villainy, beyond which it is impossible to ascend. A triumph of debauchery which outruns the flights of imagination. Tales of sordid brutality and sensual lust which make us sick at heart and fill us with bitter shame.

And, unfortunately, the city of New York is not alone. The municipal records of Chicago, Boston and Philadelphia are black with dishonor; their citizens ashamed and afraid of the officials whom they have elected. But worse than this: down into the small city, and even the village, this corruption has descended. The public official, instead of doing his sworn duty, brazenly asks: "How much is there in it?"—and instead of obeying the law that he helped to enact, he takes a bribe and walks blindly by on the other side. It is commonly asserted and generally believed that many aldermen, legislators, and even congressmen, all over this fair land, are bought and sold like cattle in a pen. Honorable men, familiar with legislative proceedings in many states, have told me that in too many cases members introduce measures simply to extort tribute from the interests attacked.

There is no question but that the use of money is very influential in securing legislation. I do not know how it is in this state, but I do know that in some other places even school teachers are under pay to plead the interests of corrupt book concerns, often being kept in positions for which they are not competent by the sly schemes of these book agents, carried out in school elections. So far has this corruption gone, so little confidence have the people in their own representatives, that a great shout of rejoicing goes up from the masses when our legislative bodies, state and national, adjourn. Business revives, and people say to one another in glee: "We are now safe for a few months." It has come to be a common remark: "It would be better if Congress met only once in ten years, and then only for ten days." I refer to this language, not to commend it, but simply to take account of it in the diagnosis of our political condition.

We may differ widely in our judgments respecting public affairs, but none of us can ignore the overwhelming indications of two things: The prevalence of bribery, and the loss of public confidence in the integrity of elected officials. It is certainly a sad misfortune that anything should have occurred to create this widespread distrust of our representatives. But it is here, and it is an alarming sign of danger. What a shame that our public life should have sunk so low that we rejoice when our law-makers adjourn! It bodes no good for America that patriotism and integrity have been so evaporated that corruption is expected of city councils and that we feel safe only when our legislators have gone home!

HOPE IN SPITE OF PRESENT DEGRADATION.

However critical the condition of the patient, the skilful physician must look even the worst facts full in the face. He must neither ignore the most dangerous symptoms nor despair of the life of the sufferer. The keenest critics, from Isaiah and Plato to Savonarola and Emerson, have been the most hopeful prophets. We have come to a time in our national life, when we must open our eyes wide to read the startling indications of approaching danger. The shadow of doom dips down upon us. Our only safety lies in a clear appreciation of the evils which beset us, to which we must add heroic efforts to purify and strengthen our commonwealth. It is well to have faith in our great institutions of liberty, but it is not too much to say that there has been more than a slight decline in American citizenship in the last thirty years. The influence of manhood has lessened, the power of money has vastly increased. People talk openly and with unconcern of corrupt legislation in city and state; whereas, a few years ago, these things were mentioned in whisper and with horror.

I am not an alarmist; I have unbounded faith in the future of American liberty; but the unfinished battle of freedom is upon us. It is not a fight for independence from England, but a contest against the corrupt use of money in politics. It is not a fight against the slaveholders, but a death grapple with "the Boss." The "Boss" is undemocratic, un-American—destructive of our liberties, prolific of evils, and inimical to public safety and public morality. We must destroy the "Boss," whatever his political banner may be, or the "Boss" will destroy all that is noble and great in American citizenship. It is the part of wisdom to appreciate fully the magnitude of the dangerous tendencies at work in our political affairs. I am perfectly confident that destruction awaits this nation unless we change the character of our political life, but I am just as confident that repentance and reform in the near future will avert that calamity. Our victory will begin, when, aware of our enemies and aroused to the white heat of righteous wrath, we prepare to destroy the corrupt customs which have fastened themselves in official stations.

RECENT AND TEMPORARY.

Our view of the situation and our courage for the battle will be made clearer and stronger by remembering that these noxious tendencies in our political life are of comparatively recent origin; and also, that there is no reason to suppose that they are necessarily permanent or indestructible. It is unwise to represent the founders of our republic as spotless patriots, free from private vices and political passions. But it is true that their principles were higher and their patriotism purer than what we find among our public men today. It is impossible to think for a moment that the corrupt lobbyist would have been tolerated an instant by Adams and Franklin, by Jefferson and Washington, in the Continental Congress of 1776 or the Constitutional Convention of 1787. The foundations of our nation were not laid by bribe-takers; its walls cannot be reared by the sale of votes; its sanctities cannot be protected by drunken debaucheries and mob violence; its blessings cannot be perpetuated by ignoring the interests of constituencies and marching under the lash of corporations.

The wholesale distributor of "boodle" is a comparatively recent occupant of our council chambers and legislative halls; and, though he seems very powerful today, he can be driven forth. His scepter must be broken or he will break down our government. The vote that simply registers a bargain is the worst form of tyranny. The only vote that is American is the vote that expresses a free conviction, founded on conscience and wrought out by reason and intelligence. These are the votes that our fathers cast and these are the only votes that will enable America to pursue her manifest destiny and walk at the head of the procession of the nations. And however omnipresent and omnipotent the corruptionist may seem today, the mass of the American people are not corrupt. They want an honest government. They will insist on having an honest government. The time is coming, when, rising in their might and majesty, they will have an honest government.

It is not difficult to locate the beginnings and describe the causes of the evils from which we are suffering. Our late civil war marks a radical transition in our national life. A great many things then began to be. A majority are wholesome and beneficent; some are very bad indeed. In that tremendous struggle, we became fully conscious of our greatness as a people. The sentiment of nationality was made supreme. Our energies as a nation were wonderfully developed. We realized for the first time our immense resources, our large abilities, our great prospects. It has been since the war that our cities have multiplied in number and increased to gigantic proportions, putting upon us a problem in government that is new and difficult. The rapid inflow of foreigners, many of low type and ignorant of American principles, has complicated and intensified this municipal problem. They have gathered in our cities and lent themselves as rapacious auxiliaries to corrupt demagogues. The sudden acquisition of immense private fortunes has given many a new power for doing wrong and subjected them to the temptations of coarse vices.

The rapid growth of corporations has brought a disturbing and masterful agent into both the realm of economics and the region of politics. Here is a new agent which rides over the old moral restraints and

demands special legislation. Corporations have filled the lobbies of legislative halls with skilful advocates, whose eloquence makes wrong seem exceedingly virtuous and whose bank book smoothes the way of the transgressor. Our moral standards have not been adjusted to this new condition of affairs. Adequate moral restraints to keep in check these large resources and this new agency have not as yet been established. But they are emerging, and the moral ideal will some day make even corporations obey its divine commands. With this wealth, some good things have come: the lifting of colleges to universities, the creation of libraries, the erection of museums, a great building era of magnificent churches. But there has been an accompaniment of serious evils.

Since the war, the insanity of speculation has swept like a terrible epidemic across our land. It has left no village untouched, hardly a heart undefiled. The mad dog of speculation has bitten us all. We are in a wild rush for sudden riches, no matter how obtained. It was inevitable that this poison should flow over into governmental affairs. And there it produced the legislative "boodler," of whom Oakes Ames was an early and conspicuous example. The "tramp," a social pest and parasite, is a product of the unsettled conditions subsequent to the war. But the most conspicuous aftergrowth, of evil intent and destructive influence, is the city "Boss," who is powerful because good men are negligent and indifferent. It is the municipal "Boss" who, in making a business of political corruption, has saddled our cities with enormous debts and made bribery a large factor in our political affairs.

THE ENCOURAGEMENT FROM HISTORY.

But the question arises: Are these evils necessarily permanent? That our situation is dangerous is evident. That our condition is hopeless is not true. And nothing is more reassuring in this connection than the appeal to history. This is not the first time that epidemics of corruption have swept through human society. And just as others have been cured, so this must be overcome. The first effect of an increase of power, especially of wealth, has been a lawless use of it. The first gift of one hundred dollars to a lad is usually foolishly spent. It takes time for the experience of life to develop the conscience to a point where it can control the new power and enable its possessor to resist the temptations which it brings. Stated in its simplest terms, our situation has been this: Our resources have multiplied faster than the moral principles requisite to their wise use. The evolution of moral power has not kept pace with our growth in wealth. Our chance to do great things has outrun our ability to do wise things. The result is that we have made a great many mistakes and wandered in paths of wickedness that are bringing wretchedness. But just as men in past times have been educated out of these evils, so must we shed these errors.

An encouraging illustration in this connection may be found in the epidemic of poisoning which swept through Italy at the close of the Middle Ages. The new chemistry of the time put in man's hand a new agent for the extermination of his enemies. Here were subtle poisons which afforded a surer and safer method than any before known for the destruction of one's foes. And most horribly was the new power used for a time. Everybody in Italy, from the pope down, engaged in the criminal use of poison. The victims could be counted by the thousands. And yet, in time, conscience asserted itself. The moral sentiments won a substantial victory. The wholesale poisoning ceased. The power, so dangerous in itself and for a time so misused, was rendered comparatively harmless by being subjected to morality and intelligence.

So it will be with this great power of wealth which has come freshly to hand in the last generation. In its first possession, we have not had conscience enough to guide its use. The moral sense sufficient to make a respectable citizen of the Pennsylvania farmer, was inadequate when oil was found on his land and he rose to the position of a millionaire. He made a god of his former servant. He judged everything by a coarse financial standard. He expected to buy whatever he wanted, from his wife's gown to a protective tariff. That he made a criminal use of money in politics was not so very strange. And when we consider that there have been a hundred others like himself in his vicinity and a hundred thousand in the nation, we put our finger upon the tap-root from which our evils have sprung. But like the Italian poisoner, this American corruptionist will pass away. The stern experience of life will develop a keener conscience, a stronger moral sense. He may not learn it, but other persons will discover that it takes something else beside wealth to make civilization. They will see that the most precious things in life cannot be bought. They will also see that the bribe given a legislator to get more wealth, threatens the stability of the social order which makes life safe and property secure.

GOOD PEOPLE BUT POOR CITIZENS.

Looking from the same vantage ground, we see that the corruption which now dominates all our cities is not necessarily a permanent but rather a transient disorder. The democratic government of a modern city has brought new and difficult problems. These are problems of which our fathers knew nothing. Former political methods were not adequate for these affairs. The old training in citizenship was no adequate preparation for these municipal duties. Here were new enterprises, which offered exceptional opportunities for a strong but unscrupulous man to exercise power and secure plunder. All the material for the making of the corrupt "Boss" were at hand. The great mass of ignorant foreigners (we must always remember that many of our best citizens have been of foreign birth or foreign blood) congested in these cities were easily made into a compact voting army. The preoccupation of respectable people in their own affairs—themselves also in a mad rush for riches—left the political field free to the plotter for spoils. With a few bad men in politics as a business and the many good men indifferent, how can we have anything but bad government?

These conditions made the "boodler" inevitable. But a radical change in these conditions will sweep him out of existence. In 1875, I said: The danger point in American politics is the city government, which is fast becoming a disgrace to our nation. In 1885, I said: Municipal corruption is nearing a culmination, from which there must be a reaction, that, in less than ten years, will raise up a band of heroic reformers, who will lead American citizens to a more faithful discharge of their political duties. And now, in 1895, it seems equally clear to me that we are on the eve of a great struggle in behalf of municipal reform, which, before the year 1900, will cleanse these plague spots. And the purification of our cities means the redemption of our nation. The fact is that the municipality is the determining factor in our national politics. When we realize this, and when we make a success of this new political machinery, then our political affairs will everywhere improve.

And just as the new locomotive 50 years ago was a crude affair which very often jumped the track and did great damage; so also, our city governments have been crude and wasteful. They have jumped the track of the moral law and plunged into miry bogs of corruption. The municipal machinery has often broken down. Like a wild locomotive, it has spread ruin instead of affording protection. And yet, we are going to solve the political problem, as engineers mastered their problem. When we see what is involved and apply ourselves to the task, we shall create municipal methods that will give us good government. The reign of bribery will cease when good citizens make a business of citizenship. No wonder that the "Boss" has prospered! How could it be otherwise, as long as respectable people practically renounced their citizenship and left the municipal machinery in the hands of the rogues?

But today a great change is imminent. Good men begin to realize: To have a good government we must give it our best efforts. People begin to see that citizenship implies solemn responsibilities and patriotic exertions. Property owners begin to understand that municipal corruption will end in practical confiscation. The instinct of self preservation will compel men to become reformers. Signs of this awakening are rapidly multiplying all about us. We note a revival of civic enthusiasm; a fresh outburst of fervid patriotism; a deepening sense of shame over our present degradation; a spreading consciousness that citizenship is worthy our best energies; a glowing determination to make our political life clean and wholesome. These are encouraging auguries. The time is at hand when municipal methods will be devised that will insure good government; when an enthusiasm for better citizenship will make the "Boss" impossible.

CORRUPTION CAN BE DESTROYED.

One great fact for us to bear in mind is this: These evils, which afflict us today, may be overcome, just as similar evils in the past have been destroyed. Nothing could possibly be more rotten than the political life of Great Britain about a century ago. But as the result of the heroic efforts of many reformers, the civil service of the British Empire is a marvel of integrity and efficiency. All brought about there by the application of the very simple principle, the importance of which we have been so slow to appreciate, that a man's tenure in office should depend upon fitness and merit rather than partisan fealty. A proposition so obviously businesslike that it is to our discredit that we have so long ignored it. And yet, civil service reform is making great progress among us. Here it is encouraging to note that very great improvements have been made in our postal service during the past score of years. This large department of our government, in its present efficiency and integrity, shows two things: First, that with the proper methods it is possible to have an honest public service in America; and, second, that great abuses may be quickly swept aside, when public sentiment is once aroused and educated.

Another significant incident has just occurred. West Virginia was idiotic enough

for several years, through its legislature, to become the slave of a corporation that publishes text books. The system of uniform text books, enforced in this way by contract, is un-American, unwise and extravagant. There is no more need of uniform school books than there is of uniform shoes and caps. But the mischief of the system is that it crowds the lobby of every legislature with the agents of corporations that have something more than soft words to distribute. But the inevitable reaction has come in West Virginia, and the men with bribes have been beaten. This single fact contributes to our needful conviction that no corrupt practice should be accepted as a finality. We can have a better government just as soon as our best citizens use their best efforts for it.

All these facts we must bear in mind in discussing our Legislative Assembly that has just adjourned. Our local situation must be viewed in the light of our national conditions. The tide of political corruption that has been sweeping over the country has not missed these mountains; but it has recently been intensified by a scandalous capital contest in our own midst. It is universally admitted that among these lawmakers there were some nobly patriotic and absolutely honorable men. Some measures were passed that will increase the respect of the world for us as a state. How valuable some other legislation may be, time only can prove; but it is just to credit our representatives with good intent in its enactment. But there is a general impression that a large number of these legislators were purchasable and that they were bought at a cheap rate. Of this I have no absolute knowledge and I do not wish to indulge in unjust allegations. And yet the fact is that the deaf man must have heard something of the loud charges of bribery that have been commonly made and generally believed. The accuracy of these charges I cannot determine. I deal only with the fact that they are made and believed. If only one tenth of what is reported is true, we have cause for deep shame and grievous humiliation. Is it not infinitely sad that patriots are compelled to say: Our citizens could have little respect for our laws if they knew our lawmakers. This common speech I report, without comment, as a sign of degradation and a signal of danger. To me the sadness and peril of the situation lie in the fact that so many do not seem to feel the treachery, the villainy, the utter baseness of the man who gives or takes a bribe in political affairs. There is nothing more damnable than the buying or selling of a vote. That so little horror and indignation come to expression in public talk upon these matters indicates a paralysis of conscience not creditable to us. That so little is done by us to stamp out practices that endanger our safety and strangle our citizenship argues a lack of both heroism and patriotism, which is still more lamentable.

Consider for a moment what bribery means: You and I elect a legislator. What is he? He is our agent, paid and pledged to act for our highest interests as citizens. Paid and pledged to foster and defend the commonwealth. Paid and pledged to guard the sanctities of the state. When he sells his vote he does an infinitely more dastardly act than when the trustee of an estate robs widows and orphans. When he accepts a bribe, he does something vastly meaner than the man who pockets the rent of your building which he has in charge. This representative is your agent to carry out your convictions. Can anything be viler than the violation of that obligation by selling himself to the highest bidder? Before he can do that, he has ceased to be a man. He has become a base "thing" with nothing but a vile appetite for plunder. That act makes him worse than a traitor to you. By it he puts lighted dynamite under the foundations of the state, under every hearthstone, under every altar. "Our representative," when his vote is controlled by the money of a corporation? "A lawmaker," when he violates all law by selling himself and the sanctity of his country? Forty years ago Abraham Lincoln said: "This country cannot continue part slave and part free." It is perfectly clear today that our nation cannot long endure, if our representatives are going to represent simply the corporations that buy their votes. American liberty cannot live where money is supreme.

MORE THAN HARSH WORDS NEEDED.

But I do not stand here simply to indulge in criticism and condemnation. The facts apparently justify very severe language. But mere denunciation is not the way to deliverance. If that Legislative Assembly were far better than its most friendly critic contends, it still remains true that it was far below the standard set by an exalted ideal of patriotism. It is possible for men to maintain so honorable a bearing that even the whisper of slander will instantly fade away. If, however, this legislature was a quarter as corrupt as common speech reports, something brave and true and patriotic must be done, and done immediately. And yet my censure goes beyond that body. A corrupt legislature is a product of corrupt conditions. The people of Montana as a whole are themselves at fault. If we have a pure commonwealth, we must not ask selfish things of our representatives. The community has an obligation in this matter: The duty of expecting and demanding only what is right and just of its legislators So that a campaign of education for our entire population in favor of higher and nobler political life ought to begin at once. A purer atmosphere will bring a more reputable Assembly. And the times are now auspicious. A tide of enthusiasm for better government is rising in the east. Our state election in two years will be free from the demoralizing influence of capital fight and senatorial contest. I believe the great mass of our people, upon the proper appeal, will do what is right, being true at heart. They are at present stirred as never before, with shame and disgust at the evidence of corruption in our midst, and I think that they will readily respond to an earnest call for reformation.

THINGS TO BE DONE.

There are three things which I want to see done, and done at once. (1) We need to change radically the tone and quality of public speech and public sentiment respecting the practice of bribery. There is too much lawless talk about the buying and selling of votes. Let us be careful how we make such charges. When evident, let us not spare the lightning of our indignation. Let us no longer assume that it is a political necessity. Let us never treat it as a trivial matter. How can we expect our children to grow up honorable men, when we joke about legislative corruption? How can we hold our officials to integrity, when, in our conversation, we assume that they will be dishonest? How can we purify public life when we pass the tale of bribery on with no sense of shame, with no stinging word of rebuke? We must begin close at home and make our common speech tell for higher morality in political affairs. (2) An organization, unpartisan and non-sectarian, ought to be created at once in this state to carry on an agitation throughout this commonwealth for higher politics, by widely distributed pamphlets, by strong editorials in the press, and by a system of free lectures by able residents and distinguished men from abroad. We do not need harsh and bitter language. Let the past be buried. But let us address ourselves to the waiting tasks. We must stir and educate public opinion. The people must be made to see how their own interests are bound up with the cause of political morality; and they must be made to feel deeply the shame of our present condition that they may be led to labor zealously for honor and integrity in politics. Here is a work to which we ought to devote ourselves with a passionate earnestness akin to a religious enthusiasm. Nothing more religious can be done for this state than to raise the tone and standard of citizenship. To inaugurate this work I would call especially upon the young men of this community. There is no other place where heroism can be better displayed or where acts more fruitful of public good and personal honor can be done. No larger opportunity for doing monumental deeds, full of glory and benefaction, was ever at hand than that which now waits for him who will lead a campaign in this state for purer politics. Give me health and a decade and wonders of righteousness may be wrought. Courage and toil? Yes, but these make life worth living! (3) We need the revival of a genuine patriotism that will lead men to devote themselves to the public service with high aim and singleness of purpose. Let us be done with this miserable talk: How much is there in it? Let us have some true citizens with genuine love of country. The use of public office as a means of private enrichment is fast carrying us to destruction as a nation and as a people. It is not on such terms as these that the morality requisite for civilization can be maintained. A public official is a public enemy unless he sinks his private interests in the public good. We must have men who will go into an office, not to use it as a mere stepping stone to some higher place, but with a noble ambition, first of all, to discharge well the duties of that office. Whoever conducts his office with sole reference to election to that or some other office is not a true patriot and cannot be a worthy official. Our political salvation will come from a new class of public servants who will really be "public servants,"—concerned chiefly in making that service honorable rather than in making it continuous.

A PLEA FOR PATRIOTISM.

Do I hear you say: This is all very well in theory, but in practical affairs it will not work? Well, let me ask: Has the theory of bribery been justified by its children? Has not the so-called "practical politics" reduced our municipal government to a condition little higher than piracy? Measured by any test, is there anything very practical in the policy represented by the "Boss," from Tweed to Platt? That alone is practical which is in harmony with the constitution of this universe. And the Almighty is not on the side of plunder. Varnish and putty as you may, the force of gravity will show where the contractor cheated. Hide the bribe out of sight, your vote rings false, and it is the most impractical thing that you ever did since you drew the breath of life.

Do I expect too much of men when I demand that they exercise an unselfish patriotism? when I plead for officials who will serve rather than rob the people? As I read

human history what I find is that the call for heroism and self-sacrifice has been infinitely more persuasive than promises of plunder. He has had the largest response who has appealed to the nobility of men. He has been followed with greatest loyalty who has asked hard things of people. The Master demanded self-denial, and multitudes have followed him. Buddha required the surrender of every selfish passion, and millions have walked in his eight-fold path of love and helpfulness. There is not a hardship to which the pope calls a Jesuit, but that the response is immediate. When Washington asked his ragged soldiers at Valley Forge to starve with him for their country, they faced cold and hunger heroically. If you want to stir people with supreme loyalty, plead with them to do something supremely great. If you want a following that no defeat will discourage and no temptation captivate, appeal not to selfishness but to self-sacrifice. What is based on principle outlasts all the triumphs of plunder. Men are permanently commanded by what comes home to their sense of honor and heroism.

And we can ask a man to do nothing greater than be a true American citizen. To the making of the liberty that we enjoy have gone the pieties of Judea, the arts of Greece, the civilities of Rome, the blood of our Saxon fathers. The good of distant nations depends upon the success of American democracy. Here is our glory, our responsibility, our inspiration. Because American citizenship in its best estate is so precious and prophetic, let us give to it our supreme devotion.

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Echoes in God's skies.

Mon.—In your fondest trust, keep
Just one thread of doubt.

Tues.—Those who still dread are not quite forsaken.

Wed.—Praise with loving deeds is dear and holy,
Words of praise will never serve instead.

Thurs.—To keep your heart unbroken,
Hold it in your hand.

Fri.—Possible loss means possible gain.

Sat.— True love
Takes joy as solace, not as aim,
And looks beyond, and looks above.

—*Adelaide Proctor.*

Foreign Lands.

Up into the cherry tree
Who should climb but little me?
I held the trunk with both my hands
And looked abroad on foreign lands.

I saw the next door garden lie,
Adorned with flowers before my eye,
And many pleasant places more
That I had never seen before.

I saw the dimpled river pass
And be the sky's blue looking glass;
The dusty roads go up and down
With people tramping into town.

If I could find a higher tree
Farther and farther I should see,
To where the grown up-river slips
Into the sea among the ships,—

To where the roads on either hand
Lead onward into fairy land,—
Where all the children dine at five,
And all the playthings come alive.

—*Robert Louis Stevenson.*

Talking Ships.

Ships talk by means of flags. There is a language of flags, and the sea captain must learn his alphabet before he can talk with other vessels, just as a little child must learn its letters before it can read; the difference is that the captain must learn flags and the child must learn letters.

There are eighteen different flags in the alphabet—a flag for each consonant. These flags are variously colored, and are of three different shapes, known as burgees, pennants and square flags, thirteen are square flags, four pennants, and one burgee, and besides these there is the "answering pennant."

By running these flags up together, one above the other, different sentences may be formed, and in a remarkably short time distant ships can ask and answer questions. There are certain rules which render communication in this way rapid and easy. For instance, when two flags are flying, and the uppermost is a square flag, it is always a danger signal, four flags with square flag uppermost gives the ship's name. By arranging the flags in different ways seventy thousand different signals may be given.

Three flags mean "will you take a letter for me?" Two in a certain arrangement mean, "In distress, want assistance." Two others, "What ship is that?" Other arrangements of certain flags mean, "You are running into danger;" "Fire or leak, want immediate assistance;" "Short of provisions;" "Starving," etc.—*The Myrtle.*

The Grimm Brothers.

In the *Deutsche Rundschau*, Herman Grimm, the son of Wilhelm and nephew of Jacob Grimm, publishes some reminiscences of the famous brothers, to form a preface to the new edition of their collection of fairy tales.

Jacob and Wilhelm Grimm, who were both born at Hanau, in Hesse-Cassel, were nearly of the same age. They went to school together, and studied law together at Marburg. In 1808 Jacob became private librarian to Joseph Bonaparte, King of Westphalia, while Wilhelm held a post in the Cassel Library. In 1816 Jacob was appointed second librarian in the same library, but in 1829 the brothers went to Gottingen University, where Jacob became professor and librarian, and Wilhelm second librarian. For the next seven years Jacob was able to pursue his studies in the language and ancient literature of Germany, and when the brothers were both called to Berlin their philological work remained the purpose of their life.

Their father died when they were still very young, and they owed much of their early training to themselves. First impressed with a deep sense of responsibility to their mother and their younger brothers and sisters, the idea that they must work for the honor and freedom of the Fatherland took a remarkable hold on their minds. At the age of nine Jacob looked upon himself as the head of the family, and his brothers and sisters respected his position loyally.

When they were at work in their study, not a sound was to be heard but the scratching of the pens. Jacob bent low over his work and wrote quickly and zealously. Wilhelm worked more thoughtfully. Sometimes one of them would get up to consult a book, but beyond this the silence was unbroken. Their writing tables, with everything which stood on them, are preserved in the Museum at Nurnberg; and a cupboard containing their correspondence is in the Royal Library at Berlin.

The library for which both collected stood in Jacob's room, and over the low shelves hung the family portraits, many of them painted by Urlaub. They are destined for Hanau, where a monument is to be erected. Gœthe was their greatest authority. In their writings, Jacob contented himself rather with bald facts, as though he were only writing for himself; but Wilhelm desired to tell others, and endeavored to make pictures of the incidents of his life.

In 1812 the first collection of the Fairy Tales was published. It was dedicated to the first child of Achim and Bettina Von Arnim, and contained a preface by Wilhelm, with one or two additions by Jacob. Wilhelm also arranged most of the tales and gave them their literary form. In a private copy of the first edition he added the names of the persons from whom he had received them. Many were told him by his wife, Dorothea Wild, and her family; he heard others from various members of the Grimm family; and the rest came through the Hassenpflug family and one or two others. The second volume appeared in 1814, and in 1822 the third volume containing the notes. It is now almost needless to add that these tales have endeared the brothers to children the world over.

While the new German edition and the proposed monument have drawn more attention to the philological work of the Grimms, Engelbert Humperdinck, the composer, has hit upon the happy idea of making one of the tales, "Hansel and Gretel," the subject of a charming opera.

According to a writer in the *Universum*, Humperdinck was born in 1854, and studied music at Cologne and Munich, and in Italy. For a year or two he was a professor at the Conservatorium of Barcelona, and in 1887 he returned to Cologne. He was an ardent Wagnerian, and in the Festival weeks at Bayreuth is one of the most devoted visitors. Since 1890 he has belonged to the teaching staff of the Hoch Conservatorium at Frankfort-on-the-Main. Still, his name would probably never have been heard of outside his immediate circle but for the enormous success of his fairy opera, "Hansel and Gretel," founded on the Grimm story. The delight with which it was received in Germany has induced an enterprising company to produce it in London, and soon the Carl Rosa Company will introduce it to the provinces. The music follows the style of Wagner; his influence is recognizable throughout, and even leading motives are not wanting. Nothing could be more powerful and touching in music than the evening blessing at the close of the second act, and though Humperdinck may be regarded as a disciple of Wagner, he has imbued his music with a very striking and unmistakable individuality.

THE STORK'S RETURN.—In a foreign paper an interesting story is told of a stork which traveled wisely and well. For years he and his mate regularly built their nest in the park at Schloss Ruhleben, near Berlin. The owner of the castle, desiring to ascertain whether the same stork always returned there, ordered that a steel ring upon which was engraved the name of the place and the date, 1890, should be fastened around the bird's leg. In the spring the stork came back as usual to the park; and upon his other leg was a ring of silver, bearing the inscription, "India sends Germany her greeting."—*Our Animal Friends.*

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

Calendar of Unitarian Conferences.

Minnesota: St. Cloud, Sept. 17 to 19.
Wisconsin: Madison, Sept. 24 to 26.
Iowa: Anamosa, Oct. 15 to 17.
National: Washington, Oct. 21 to 24.

Iowa Universalist Convention.

The Iowa State Convention of Universalists will convene in annual session at Iowa Falls, Sept. 25—29. The Iowa brethren, while not numerous, are quite generally awake to the vital questions of the hour, and their meetings are noted for their enthusiasm. Among those who have already promised to be present and deliver addresses, are Prof. Herron, professor of Applied Christianity in Iowa College, and Hon. L. G. Powers, commissioner of Labor of the State of Minnesota. These gentlemen have something to say, and know how to say it understandingly and impressively. Others of equal reputation have been invited, whose names will be announced as soon as acceptances are received.

W. W. U. C.

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New Salem, Mass.

The Academy held its centennial celebration Aug. 15 and 16. The meetings under the auspices of the Unitarian society have had good success this summer. The *Orange Enterprise* of Aug. 20 says:

The last of Rev. Perry Marshall's sermons for this year will be delivered in the Congregational church next Sunday at 3 p. m. His sermon last Sunday on the "Acquisition and use of the power of mind," was superior to Dr. Capen's centennial oration, good as that was.

Stuart, Ia.

Sunday, Aug. 18, Rev. T. W. Woodrow, of Des Moines, preached two excellent sermons in the Christian church morning and evening. These sermons probably would be called intensely doctrinal; but if that be admitted it seems to us that it is of that advanced and progressive kind of doctrine that always keeps its face steadily toward the sunrising, ready to catch every new ray of truth scintillating from the face of Divinity as he strives by every means of nature and of grace to reveal himself more perfectly to men. To be more explicit Mr. Woodrow is a Universalist; not of that ancient kind that thought all men, saint and sinner, would "be carried to the skies on flowery beds of ease," there to all eternity to sit in rocking chairs and eat sweet cake, but of that more robust, sensible kind that believes every man must "work out his own salvation with fear and trembling," that "every man's works must be tried as by fire," and that the man himself shall be saved though by fire. He believes that heaven is a condition rather than a place; the same of hell. He believes too that God's book of revelation is not closed, but that he is even yet revealing himself to all men who will have their eyes and ears open to see and hear what the Father of lights would have to say to his children who will listen and believe. It is proposed that in the near future he come again and preach a series of sermons.—*Stuart News.*

New York.

The work of the United Hebrew Charities for July, is thus summarized: The total number of applicants treated during the month reached 3,304, representing 11,013 individuals. The applications that were heard for the first time were 648; those who had been previously investigated were 1,794. Transportation was provided to different parts of this country and Europe to 206 cases. 502 garments and 233 pairs of shoes were distributed; 37 articles of furniture and 177 nights' lodgings and 673 meals were furnished. There were 109 free burials, 36 maternity cases; 310 cases were attended to by physicians, 354 visits made by the nurses, and 87 persons were provided with surgical appliances, wines, cod-liver oil, etc. In the employment department there was a total registry of 798 applicants. Work was found for 553. two were found unworthy; 4 refused work; 159 failed to call again after registration. In the Industrial School there was an average attendance of 236 girls learning sewing and dressmaking, 465 garments were manufactured by the pupils. The cash receipts for the month were $7,236.20. The disbursements were $12,193.48. Cash relief, $4,085.00; transportation, $3,196;23; immigration, 166.22; supplies, $747.60; medical relief, $928.26; employment, $510.06; free burial, $411.00; maternity; $165.46; house and office account, $491.88; salaries, $1,255.00.

The Sunday School.

The World Is Saved by the Breath of the School-Children.

Nature Studies.

The orders for this new illustrated leaflet are coming very rapidly, and many questions are asked regarding it, some of which may be answered here. It is intended for the scholars and not for the teachers alone. It is adapted to the very youngest, and probably will be found suited to pupils as old as ten or twelve. The cost by the dozen has been fixed at a cent and a half a copy. Schools ordering a dozen or more copies will pay eighteen cents per dozen. We have been asked whether we wish the pay in advance for the whole year. We hope those ordering single copies will send in the year's subscription with the order, as most have done. But it would probably not be easy for many schools to pay a year's subscription in advance for a dozen or more copies; so we suggest that such schools pay in advance monthly. The cost of a dozen copies of each of the four numbers in the month—48 copies in all—would be seventy-two cents, and few schools would find it hard to raise this amount.

The Six Years' Course.

The last year of this course has been undertaken by Mr. Gannett, as our readers already know. He has outlined the course for this year and has completed several of the lessons; and, judging from the four we have seen, the schools will find them unusually inspiring, as we might infer from Mr. Gannett's other work. The lessons will be issued weekly by the Western Unitarian Sunday School Society at one dollar a hundred, and will run through the whole year.

The Study Table

The American Journal of Sociology.

The first number of this bimonthly, published by the University of Chicago under the editorship of Head Professor Albion W. Small and his associates in the department of Social Science and Anthropology, has now been in the hands of the public several weeks, and because it is the first scientific journal in this country that has undertaken to devote itself exclusively to sociology as such, it deserves the attention of scholars and publicists. We are given to understand that the circumstances connected with the getting out of the first number were such that it is not to be regarded as quite representative of the scope of the magazine in the future, and we are led to expect that in later numbers there will be departments which have not at all appeared in the first. In the present number the paper on "The Civic Federation of Chicago," the editorial on the "Era of Sociology," and most, if not all, of the "Seminar Notes" are from the pen of Prof. Small himself; the paper "Is Our Republic a Failure?" is the work of his colleague, Prof. H. P. Judson, head of the department of Political Science; the discussion of "Christian Sociology" is by a professor in the theological department of the university, Shailer Matthews; the study of "English and American Christian Socialism" and the suggestions on "The Relation of Anthropology to the Study of History" are by graduate students of the university; and the paper on "The Place of Sociology among the Sciences" (which, like that on "Christian Sociology," is the first of

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a series) is the only one from outside the university, it being written by Lester F. Ward, of the Smithsonian Institution, who is chronologically, if not in other respects, the first American sociologist. But in future we may expect to see the University of Chicago take up less of the space, and we are privately informed that Prof. Small has been making arrangements for articles from the leading German, French, Belgian and Italian sociologists. As to the scope of the *Journal*, the editor says:

"While the sociological staff of the University of Chicago will be the responsible editors of the *Journal*, the contributors will be men and women who are gathering the materials of social philosophy from the most divine sources. The contents will vary from discussions of methodology to treatments of plans for social amelioration and to descriptions of minute social groups or of specially significant social conditions, processes or functions. The *Journal* will be the "organ" of the editors in no other sense than of any other responsible sociologists, who may desire to present their thought in its pages. The platform of the *Journal* will be simply that it is possible to so far increase our present intelligence about social utilities, that there may be much more effective combination for the promotion of the general welfare than has thus far been organized; and accordingly help will be sought of anyone who can assist in defining the aims or in discovering the means of more rational associated effort.

"In treating of specific proposals for social amelioration, the aim will be to explain them in their relation not to immediate ends but to the most remote results that can be anticipated."

As to "Christian Sociology," we are told that the attitude of the *Journal* is, "toward Christian sociology sincerely deferential, toward alleged 'Christian Sociologists' severely suspicious."

The statement just given as to remote results sounds to us at once pretentious and vague, but we may be wrong in thus condemning it. More to our mind is the definition of the field of study given by the editor on page 107:

"The emergency of a new attempt to deal with the phenomena of society, and the application of a new name, 'Sociology,' to this attempt, means, in the simplest words, that the growing dissatisfaction of scholars in all the branches of social science about the impotent isolation of the divisions of social science from each other has at last found effective expression in the differentiation of a class of men calling themselves sociologists, who are offering themselves as the missing links to bind these *disjecta membra* together. It is sufficient for the present purpose to point out that sociology undertakes the work of organizing, and focalizing upon the tasks of living men, the distinct divisions of knowledge which may be and have been cultivated too independently and consequently too unproductively."

In this connection two quotations from Mr. Ward's paper will not be inappropriate:

"Sociology is an advanced study, the last and the latest in the entire curriculum. It should perhaps be mainly post-graduate. It involves high powers of generalization, and, what is more, it absolutely requires a broad basis of induction. It is largely a philosophy, and in these days philosophy no longer rests on assumptions, but on facts. To understand the laws of society the mind must be in possession of a large body of knowledge. This knowledge should not be picked up here and there at random, but should be instilled in a methodical way. It should be fed to the mind with an intelligent purpose in view, and that purpose should be the preparation of the mind for ultimately entering the last and most difficult as well as the most important field of human thought, that of sociology. Therefore history, political economy and the other generic branches should first be presented as constituting the necessary preparation for the study of the higher ordinal principles."

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[From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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the same would of course be true of teaching. But the important qualification should be made that this canon does not imply a mastery of the details of these sciences, but only a comprehensive grasp of their principles. Thus qualified I believe it to be sound, and it is very important to set it forth at such a time as this when mathematicians, astronomers and physicists, having no acquaintance with biology, psychology or sociology, are setting themselves up, on the strength of their reputation in the simpler fields, as authorities on economics and social and political science. And not less forcibly is the truth of this principle exemplified in those economists who almost boast that they know nothing of biology and the other great sciences from which the broadest principles of their own department are derived."

MRS. HUMPHRY WARD's new novel, upon which she has been at work for the past two years, will be called "Sir George Tressady." It will appear as a serial in *The Century*, beginning with November.

MANY people think Mr. Walter Crane's toy books, done some years ago, the best work he has ever done. They are already exceedingly rare and bring extravagant prices in the London market. This fall is to see a series of these books issued by Stone & Kimball.

The Magazines

THE most *striking* thing in *Chips* for September, is H. Saint Maur's "A Lost Letter,"—striking, not so much because of Mr. St. Maur's gambolings with the French language as it is in consequence of the antics which printer and proof-reader have cut therewith.

DR. CARUS'S "Gospel of Buddha," previously noticed in UNITY, is already in a second edition, both in English and in Japanese. Its reception by the press has been remarkably favorable, although one able review, *The New World*, has criticised it for its eclectic, and therefore non-representative, character. In the second edition the Open Court Pub. Co. has omitted the gold lettering and reduced the price to one dollar.

IN THE FREE CHURCH RECORD for August Rev. Alfred W. Martin has a strong paper on "Some Applications of the Scientific Method." The first two paragraphs, however, fail to do justice to the breadth of the writer's thought in the body of the article; they contain the statement that every conflict of ideas is at bottom a conflict between the two mutually exclusive methods, the dogmatic and the scientific,—a statement which savors too much of the *sheep* and *goat* idea, as applied to human thinking, to be true.

The beauty on the front cover of the September *Jenness Miller Monthly* is sitting a horse "man-fashion," yet looks withal most modest, sweet and womanly. There is no dodging the fact that that is the proper way for anyone to ride, and it's the way all women will ride sooner or later. Indeed, there are thousands of women in California to-day that ride on a "cross" saddle, though many eastern readers may be surprised to learn it. This number of the *Monthly* is, as usual, full of entertainment and instruction, one of its charms being that one reads and learns in spite of one's self, the delightfully written articles compelling attention. It is full of generous up-to-date hints for women, from the most helpful advice on the feeding of school children up to a description of the most advanced educational processes of the day. The able article, "Chats with Singing Students"; Mrs. Jenness Miller's contribution to the Physical Culture series; the admirable chapter on "Occupations for Women," which is of particular interest to those women who

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have to earn their own living; the "Fashionable Hints for September," written from the *Jenness Miller* standpoint—any of these is worth many times the few pennies charged for the *Monthly*. Of course, there are stories, clean, sweet and entertaining; charming bits of poetry here and there, and many interesting short articles. The frontispiece illustrates the poem, "A September Idyl," and there are numerous other handsome illustrations.

Miscellanea.

Glass Artists Ages Ago.

The glass-blowers of ancient Thebes are said to have been as proficient in that particular art as the most scientific craftsman of the same trade of the present day. They flourished forty centuries ago; they were well acquainted with the art of staining glass, and are known to have produced that commodity in great profusion and perfection. The editor of the "Archæological Notes" of *Biblia* gives the following facts:

"Rossellini gives an illustration of a piece of stained glass known to be 4,000 years old, which displayed artistic taste of high order, both in tint and design. In this case the color is struck through the vitrified structure, and he mentions designs struck entirely in pieces from one half inch to three quarters inch thick, the color being perfectly incorporated with the structure of the piece, and exactly the same on both the obverse and reverse sides.

"The priests of Ptah at Memphis were adepts in the glass-maker's art, and not only did they have factories for manufacturing the common crystal variety, but they had learned the vitrifying of the different colors and the imitating of precious stones to perfection. Their imitations of the amethyst and of the various other colored gems were so true to nature that even now, after they have lain in the desert sands from 2,000 to 4,000 years, it takes an expert to distinguish the genuine articles from the spurious. It has been shown that, besides being experts in glass-making and glass-coloring, they used the diamond in cutting and engraving glass. In the British Museum there is a beautiful piece of stained glass, with an engraved emblazonment of the monarch Thothmes III., who lived 3,400 years ago."

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and their opinions. One longs at last for the cool presence of the idler, to whom "life is for itself, and not for a spectacle," and who has no feeling of uneasy resentment that there is not provided a desperate situation for him to redeem. I do not believe that Shakespeare ever thought the better of himself, except perhaps before Anne Hathaway and his debtors, for having written the sonnets, nor am I uncomfortable in the opinion that Shakespeare's peers have lived and died so blessed by fortune and a high indifference as to be under no temptation to coin their gold and barter it for a world's consideration. For in the richest nature its activities distil back into itself, and thereby is knowledge fortified into wisdom and both ripen into character. Happy and thrice happy is the man whose life to him a kingdom is, and who is of the royal blood to sit down and enjoy it.—From "The Point of View," in the September *Scribner's*.

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Expedition to the South Pole.

The most interesting figures in the recent International Geographical Congress at London were those of M. Andree—whose plan of reaching the North Pole by balloon was listened to with great attention, and who actually converted some of the members to his way of thinking—and of Slatin Bey, the Austrian soldier who endured many years of captivity at Khartum, and whose account of the torture and beheading of General Gordon was received with intense and painful interest. A comparatively unknown young man, however, carried off the honors of the Congress so far as enthusiasm was concerned. This was M. Borchgrevink, a Norwegian explorer in the Antarctic region. His paper gave the account of the voyage of a steam whaler from Melbourne southward. For forty days after leaving Campbell Island he followed the track of the ships of Sir James Ross through the ice-fields. He then entered upon an open sea and headed for Cape Adair, in Victoria Land. This cape, over four thousand feet high, is a splendid basaltic headland. The mountains behind it rise to an estimated height of 12,000 feet. Borchgrevink sighted Possession Island, where Sir James Ross had planted the English flag, and then, steaming southward, the Norwegian discovered a headland which he named Cape Oscar, in honor of the King of Sweden and Norway. The minimum temperature within the Antarctic Circle was found to be 25 degrees, and the maximum 46 degrees. These observations are very interesting, especially in contrast with the results of the expedition of Sir James Ross, which showed a lower temperature in the vicinity of what we know as Victoria Land. The question immediately arises whether, during the fifty years which have elapsed, the temperature of the continent has not risen and vegetation been developed. At all events, the Norwegian explorer thinks that a north warm current exists, and is breaking up the ice-fields to a certain extent. The party gathered specimens of rock, and it is thought from them that minerals of value may be found on the Antarctic Continent. However, the main result of the Norwegian explorer's speech was to show that a ship could winter safely at Cape Adair, from which point the South Pole is only 160 miles distant. It is believed that the Pole may be reached by the aid of dogs

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and sledges, and so enthusiastic did the Congress become on this subject that they determined to arrange an expedition to the Antarctic regions, as, next to the new map of the world, the most important duty. The chief results to science from this expedition will be in observing currents, in noting the magnetic and meteorological conditions, in botanizing and geologizing, and in making a chart of the coast and its ice-barriers. It is supposed that the continent extends over an area at least equal to that of Europe.—*The Outlook.*

Comedy.

When Matthew Arnold wrote the line, "France, great in all arts, yet in none supreme," he forget Moliere and the exquisite art of comedy. He forgot one of the greatest geniuses of the modern world, and he forgot, also, that to "that sweet enemy, France," as Sir Philip Sidney calls her, belongs the honor of possessing the art and science of acting. For though we of the Anglo-Saxon race possess, in solitary grandeur, certain great actors, yet surely as a race we have not a widespread histrionic sense, that national instinct which makes French acting, as a whole, the best.

Zangwill defines humor as "the smile in the eyes of wisdom;" but who has found a satisfactory definition of comedy?

Between flood and ebb tide there is a moment of arrest which we call slack-water; perhaps, in the life of men, such a moment of arrest is comedy. A moment between the flood and ebb of man's ambitions and strivings, hopes and fears; a moment in which he pauses, takes a long breath, and there is borne in upon his understanding a sense of his own incongruities and inconsistencies. He smiles at himself, and straightway goes on; but that smile, that momentary self-vision, is comedy. The moment has done its work of enlightenment, and if the man be of the right stuff he goes his way gentler, more tolerant, more widely human for that flash of comedy. For if, according to Aristotle, it be the province of tragedy to purify the heart by exciting the emotions of pity and terror, it is the province of comedy to enlighten the mind by showing us our common and lasting humanity. Tragedy appeals to the heart, comedy to the understanding. Tragedy embraces the whole of human life, while comedy is confined to narrow and definite limits.—ELLEN DUVALL, in September *Lippincott's.*

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Greatly to the relief of the duke, his act

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appealed to the pride of the French people, and instead of condemnation for his extravagance he received their applause. In the light of subsequent events their approval has a touch of the prophetic.

The first prominent appearance of the diamond in the French regalia was in the circlet of the crown made for the coronation of the boy Louis XV. in 1722. After half a century it was again the center of a new crown, that which in 1775 weighed heavy on the head of the young Louis XVI., till he cried out in discomfort, "It hurts me!"

Then comes 1789, and the fire and blood and fury of the French Revolution.

Money for Women!

In these hard times ladies as well as men should improve every opportunity to increase their bank accounts; and any man or woman can make $10 to $20 a day, if they will only try. I have not made less than $20 clear, any day the past year, and I had no experience and not very good health. My husband assisted me evenings. I put notices of the Dish Washer in the papers, but do not canvass any. I have examined particularly all the Dish Washers made, and find the Climax decidedly the best. Address the Climax Mfg. Co., Columbus, Ohio, and they will tell you just how to run the business. Every family wants a Climax Dish Washer, and will buy as soon as they get a chance, as you can wash and dry the dishes in two minutes without wetting the hands. A READER.

The Tourah Prison.

The chief prison in Egypt for male hard labor convicts is at Tourah, about eight miles south of Cairo, where the adjacent quarries, which once furnished limestone to the builders of the great Pyramids, supply unlimited scope for labor six days a week. There are 950 convicts, and though 100 of them are "lifers," there are others whose term is only for six months. Strict discipline is maintained by sixty-five warders, who are unarmed and do not carry even a stick or whip; but by night there are nine sentries and by day there are four, who patrol the roof and the outside of the prison, and who know how to use their loaded rifles with deadly aim. These sentries are blacks from the equatorial provinces, and have prevented more than one attempted escape. Nearly all the convicts are natives of Egypt, the blacks only supplying five per thousand and the Nubians averaging only two per thousand. Any extra bad characters among the convicts, such as the ringleaders of attempted revolt or escape, are locked up at night in solitary cells to lessen their chances of contaminating their fellows. As a whole, the convicts are by no means of a ruffianly type, and their physiognomies are very like those of the ordinary peasant. In this country, where crime is at such a minimum and where even the lunatics are as quiet as sheep, it is not too much to hope that education and improved environment may one day do much to improve the lot of the townfolk, from whom the convicts are mostly drawn. The "ticket-of-leave" system has not yet been introduced into Egypt, and would certainly be worth a trial, for at present there is very little incentive to well-conducted convicts to lead a peaceful, hard-working life within the prison bounds. Every visitor cannot fail to be struck with the very healthy, well-fed appearance of the prisoners, and on inquiry I was told that there were only fourteen on the sick list.—*The Lancet.*

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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At the suggestion of President Collier, the Executive Committee of the Cotton States and International Exposition has voted to make September 21st Blue and Gray Day at the Exposition. It is estimated that one hundred thousand veterans of the Union army will be at Chickamauga and Chattanooga on the 19th and 20th of September, and the majority of them will come to Atlanta on the 21st.

The recent action of the American Bicycle Manufacturers recommending exhibits of bicycles at the Cotton States and International Exposition has already borne fruit, and applications for space for bicycles are coming in rapidly. Arrangements will doubtless be made for a great meet, and the occasion will be one of wide-spread interest.

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Church of the Messiah (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

Church of the Redeemer (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

Ethical Culture Society, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

Friends' Society, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

Independent Liberal Church, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. Congregation (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

Oak Park Unity Church (Universalist), R. F. Johonnot, Minister.

People's Church (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

Ryder Chapel (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

St. Paul's Church (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

Sinai Congregation (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

Stewart Avenue Universalist Church, Stewart avenue and 65th street. R. A. White, Minister.

Third Unitarian Church, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

Unity Church (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

Zion Congregation (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

At All Souls Church at 11 A. M. there will be a Symposium by members of the Women's Extension, Mrs. Van Der Vaart, Miss Graves and Miss Carleton, on "The Domestic Service Problem." Miss Scobey will conduct the service.

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